

CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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From the Christian Watchman.

MR. JUDSON'S LETTER
To the Female Members of Christian Churches
in the United States of America.

DEAR SISTERS IN CHRIST.—Excuse my publicly addressing you. The necessity of the case is my only apology. Whether you will consider it a sufficient apology for the sentiments of this letter, unfashionable, I confess, and perhaps unpalatable, I know not. We are sometimes obliged to encounter the hazard of offending those, whom of all others we desire to please. Let me throw myself at once on your mercy, dear sisters, allied by national consanguinity, professors of the same holy religion, fellow pilgrims to the same happy world. Pleading these endearing ties, let me beg you to regard me as a brother, and to listen with candor and forbearance to my honest tale.

In raising up a Church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display, (I beg you will bear with me,) which has, in every age and in all countries, been a ruling passion of the fair sex, as the love of riches, power and fame, has characterized the other. That obstacle lately became more formidable, through the admission of two or three fashionable females into the church, and the arrival of several Missionary sisters, dressed and adorned in that manner which is too prevalent in our beloved native land. On my meeting the church, after a year's absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also, that I should be unsupported and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor's feelings, took off their necklaces and earrings, before they entered the chapel, tied them up in a corner of their handkerchiefs, and on returning, as soon as they were out of sight of the Mission house, stopped in the middle of the street to array themselves anew.

In the mean time, I was called to visit the Karens, a wild people, several days journey to the north of Maulmein. Little did I expect there to encounter the same enemy, in those "wilds, horrid and dark with o'er shadowing trees." But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. On one Karen woman, I counted between twelve and fifteen necklaces of all colors, sizes and materials. Three was the average. Brass belts above the ancles, neat braids of black hair tied below the knees, rings of all sorts on the fingers, bracelets on the wrists and arms, long instruments of some metal, perforating the lower part of the ear, by an immense aperture, and reaching nearly to the shoulders, fancifully constructed bags, inclosing the hair, and suspended from the back part of the head, not to speak of the ornamental parts of their clothing, constituted the fashions and the ton of the fair Karenesses. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat,—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a Missionary, in a new place. I considered the spirit of the religion of Jesus Christ. I opened to 1 Tim. ii. 9, and read those words of the inspired apostle; "I will also that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with broidered hair, or gold, or pearls, or costly array." I asked myself, can I baptize a Karen woman in her present attire? No. Can I administer the Lord's Supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from Him. Again I considered, that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmein and the other stations; I considered the state of the public mind at home. But "what is that to thee? follow thou me," was the continual response, and weighed more than all. I renewedly offered myself to Christ, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this conclusion, a Karen woman offered herself for baptism. After

the usual examination, I inquired whether she could give up her ornaments for Christ? It was an unexpected blow. I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle's prohibition. She looked again and again at her handsome necklace, (she wore but one,) and then with an air of modest decision, that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she took it off, saying, "I love Christ more than this." The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmein, and seen what I wished they had not. And one day, when we were discussing the subject of ornaments, one of the Christians came forward in my face, and declared that at Maulmein, he had actually seen one of the great female teachers wearing a string of gold beads around her neck!!!

Lay down this paper, dear sisters, and sympathize a moment with your fallen Missionary. Was it not a hard case? Was it not cruel for that sister, thus to smite down to the dust her poor brother, who, without that blow, was hardly able to keep his ground? But she knew it not. She was not aware of the mischief she was doing. However, though cast down, I was not destroyed; though sorely bruised and wounded, I endeavored to maintain the warfare as well as I could,—after some conflict, the enemy fled the field, and when I left those parts, the female converts were, generally speaking, arrayed in modest apparel.

On arriving at Maulmein, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did, was to crawl out to the house of the patroness of the gold beads. To her I related my adventures,—to her commiseration I commended my grief. With what ease and truth too, could that sister reply, notwithstanding these beads, I dress more plain than most ministers' wives and professors of religion, in our native land! These beads are the only ornament I wear; they were given me when quite a child, by a dear mother, whom I never expect to see again, (another hard case;) and she enjoined it on me never to part with them, as long as I lived, but to wear them as a memorial of her! O ye Christian mothers, what a lesson you have before you. Can you, dare you give injunctions to your daughters, directly contrary to apostolic commands? But to the honor of my sister, be it recorded, that as soon as she understood the merits of the case, and the mischief done by such example, off went the gold beads; and she gave decisive proof, that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing is yet done. And why? This Mission and all others must necessarily be sustained by continual supplies of Missionaries, male and female, from the mother country. Your sisters and daughters will continually come out, to take the place of those who are removed by death, and to occupy numberless stations, still unoccupied. And when they arrive, they will be dressed in their usual way, as Christian women at home are dressed. And the female converts will run around them, and gaze upon them, with the most prying curiosity, regarding them as the freshest representations of the Christian religion, from that land, where it flourishes in all its purity and glory. And when they see the gold and jewels pendant from their ears, the beads and chains encircling their necks, the finger rings set with diamonds and rubies, the rich variety of ornamental head-dress,—the mantles and the wimples and the crisping pins," (see the rest in Isaiah 3d chap.) they will cast a bitter, reproachful, triumphant glance at their old teachers, and spring with fresh avidity, to re-purchase and resume their long neglected elegancies,—the cheering news will fly up the Dah-gyauing, the Laing-bwai and the Sal-wen,—the Karenesses will reload their necks and ears, and arms, and ancles,—and when after another year's absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity, enthroned in the centre of the assembly, more firmly than ever, grinning defiance to the prohibitions of apostles, and the exhortations of us who would fain be their humble followers. And thus you, my dear sisters, sitting quietly by your firesides, or repairing devoutly to your places of worship, do, by your example, spread the poison of vanity, through all the rivers, and mountains, and wilds of this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If on the other hand, you divest yourselves of all meretricious ornaments, your sisters and daughters, who come hither, will be divested of course,—the further supplies of vanity and pride will be cut off; and the churches at home being kept pure, the churches here will be pure also.

Dear Sisters,—Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire, what is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the love and admiration of others? Is not such dress calculated to gratify self-love, to cherish the sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone kneeling before God.

2. Consider the words of the apostle quoted above from 1 Tim. ii. 9:—"I will also that women adorn themselves in modest apparel, with shamefacedness, and sobriety, not with broidered hair or gold, or pearls, or costly array." I do not quote a similar command recorded in 1 Peter, iii. 3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But cannot the force of these passages be evaded? Yes, and nearly every command in scripture, can be evaded, and every doctrinal assertion perverted, plausibly and handsomely, if we set about it in good earnest. But preserving the posture above alluded to, with the inspired volume spread open at the passage in question, ask your hearts in simplicity and godly sincerity, whether the meaning is not just as plain, as the sun at noon-day. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority, shall we appeal to the prevailing usages and fashions of the age? If so, please to recall the Missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

3. In the posture you have assumed, look up and behold the eye of your benignant Saviour ever gazing upon you, with the tenderest love,—upon you, his daughters, his spouse, wishing above all things, that you would yield your hearts entirely to him, and become holy as he is holy, rejoicing when he sees one and another accepting his pressing invitation, and entering the more perfect way; for, on that account, he will be able to draw such precious souls into a nearer union with himself, and place them at last in the higher spheres, where they will receive and reflect more copious communications of light, from the great Fountain of light, the uncreated Sun.

4. Anticipate the happy moment, hastening on all the wings of time, when your joyful spirits will be welcomed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah,—the approving smile of Jesus fixes your everlasting happy destiny; and you are plunging into "the sea of life and love unknown, without a bottom or a shore." Stop a moment,—look back on yonder dark and miserable world that you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of glory; and on that glance, decide the question instantly and forever.

Surely you can hold out no longer. You cannot rise from your knees, in your present attire. Thanks be to God, I see you taking off your necklaces and ear-rings, tearing away your ribbons and ruffles and superfluities of head-dress; and I hear you exclaim, What shall we do next? An important question deserving serious consideration. The ornaments you are removing, though useless and worse than useless, in their present state, can be so disposed of, as to feed the hungry, clothe the naked, relieve the sick, enlighten the dark minded, disseminate the Holy Scriptures, spread the glorious gospel throughout the world. Little do the inhabitants of a free Christian country, know of the want and distress, endured by the greater part of the inhabitants of the earth. Still less idea can they form of the awful darkness, which rests upon the great mass of mankind, in regard to spiritual things. During the years that you have been wearing these useless ornaments, how many poor creatures have been pining in want! How many have languished and groined on beds of abject wretchedness! How many children have been bred up in the blackest ignorance, hardened in all manner of iniquity! How many immortal souls have gone down to hell, with a lie in their right hand, having never heard of the true God and the only Saviour! Some of these miseries might have been mitigated; some poor wretch have felt his pain relieved; some widow's heart been made to sing for joy; some helpless orphan have been rescued from hardened depravity, and trained up for a happy life here and hereafter. Some, yea many precious souls might have been redeemed from the quenchless fires of hell, where now they must lie and suffer to all eternity, had you not been afraid of being thought unfashionable, and not "like other folks!" Had you not preferred adorning your persons, and cherishing the sweet seductive feelings of vanity and pride!

O Christian sisters, believers in God, in Christ, in an eternal heaven and an eternal hell! and can you hesitate and ask what you shall do? Beware those ornaments with the tears of contrition; consecrate them to the cause of charity;—hang them on the cross of your dying Lord. Delay not an instant. Hasten, with all your might, if not to make reparation, for the past, at least to prevent a continuance of the evil in future. And be not content with individual exertion. Remember

that union is strength. Take an example from the Temperance Societies, which are rising in their might, and rescuing a nation from the brink of destruction.

Unite, Christian sisters, of all denominations, and make an effort to rescue the Church of God, from the insidious attacks of an enemy, which is devouring her very vitals. As a counter part to the societies just mentioned, may I respectfully suggest that Plain Dress Societies be formed in every city and village throughout the land, recognizing two fundamental principles,—the one based on 1 Tim. ii. 9,—all ornaments and costly dress to be disused; the other on the law of general benevolence,—the avails of such articles, and the savings resulting from the Plain Dress system to be devoted to purposes of charity. Some general rules in regard to dress, and some general objects of charity may be easily ascertained and settled. Minor points must, of course, be left to the conscience of each individual. Yet free discussion will throw light on many points at first obscure. Be not deterred by the suggestion, that in such discussions, you are conversant about small things. Great things depend on small; and in that case, things which appear small to short-sighted men, are great in the sight of God. Many there are, who praise the principle of self-denial in general, and condemn it in all its particular applications, as too minute, scrupulous and severe. Satan is well aware that if he can secure the minute units, the sum total will be his own. Think not any thing small, which may have a bearing upon the kingdom of Christ, and upon the destinies of eternity. How easy to conceive, from many known events, that the single fact of a lady's divesting herself of a necklace, for Christ's sake, may involve consequences, which shall be felt in the remotest parts of the earth, and in all future generations to the end of time; yea, stretch away into a boundless eternity, and be a subject of praise, millions of ages, after this world and all its ornaments are burnt up.

Beware of another suggestion made by weak and erring souls, who will tell you, that there is more danger of being proud of plain dress and other modes of self-denial, than of fashionable attire and self-indulgence. Be not ensnared by this last, most insidious device of the great enemy. Rather believe, that He, who enables you to make a sacrifice, is able to keep you from being proud of it. Believe that he will kindly permit such occasions of mortification and shame, as will preserve you from the evil threatened. The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends. All who enter the straight and narrow path in good earnest, soon find themselves in a climate extremely uncongenial to the growth of pride.

The gay and fashionable will, in many cases, be the last to engage in this holy undertaking. But let none be discouraged on that account. Christ has seldom honored the leaders of worldly fashion, by appointing them leaders in his cause. Fix it in your hearts, that in this warfare, the Lord Jesus Christ expects every woman to do her duty. There is probably not one in the humblest walks of life, but would, on strict examination, find some article, which might be dispensed with, for purposes of charity, and ought to be dispensed with, in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; listen not to the news from the next town; but let every individual go forward, regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust. Many of those for whom this letter is designed, will be laid in the grave, before it can ever reach their eyes. We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body. When placed before that awful bar, in the presence of that Being, whose eyes are as a flame of fire, and whose irrevocable fiat will fix you forever in heaven or in hell, and mete out the measure of your everlasting pleasures and pains, what course will you wish you had taken? Will you then wish, that in defiance of his authority, you had adorned your mortal bodies with gold and precious stones, and costly attire, cherishing self-love, vanity and pride? Or will you wish, that you had chosen a life of self-denial, renounced the world, taken up the cross daily and followed him? And as you will then wish you had done, DO NOW.

Dear sisters,

your affectionate brother in Christ,
Maulmein, Oct. 1831. A. JUDSON.

From the Christian Watchman.
A VOICE FROM THE WEST.
NO. X.

If the reader has allowed the communications already made to have due weight upon his mind,—if the FACTS I have spread before the reader have had the designed effect, he is now prepared to enter upon an immediate course of action. I think there can be no doubt remaining of the necessity and importance of a Home Missionary Society, on a large and efficient scale, to counteract the malign influences, and do away the evils that exist in our denomination. That "something must be done," far beyond what has been yet attempted, appears obvious.

In by-gone years, the Baptists in the West have increased numerically to an encouraging extent, under all their defects of system. But compared with other societies, for the last twenty years, they have fallen greatly in the rear. This is true in every western State. Without an entire new system, commenced and prosecuted with the piety, counsel and energy of the whole denomination, they cannot possibly keep up the ratio of this numerical increase. Till within ten years past, they have had comparatively little competition. Now the Methodists, Presbyterians and Cumberlandians, each powerful bodies, all their members marshalled systematically and prepared for a vigorous prosecution of their objects,—men of piety, of talent,—of intelligence, and of wealth,—all prepared to exert a most powerful and extensive influence over the population of the Valley. With such competitors, what can the Baptists do without more piety, intelligence and system? I am aware that many Baptists will refer to HIM ON THE THRONE for success. But God works with means, and he does not build up and give prosperity and success to a denomination merely because they happen to be right on baptism, church government, or any other matter, if they are deficient in prayer, and pious efforts, and act without means, concert or system.

What means then shall be used? And how shall these means be applied? are questions of momentous importance. The condition of the denomination and the evils that exist, naturally point out the remedy and method of application.

We have seen already that deficiency in both the number and qualifications of the ministry, and the entire neglect of their temporal support, are the sources of all the other evils. It will be of little avail to correct the streams, if the fountains remain polluted.

Three things particularly are indispensable.

1. A system of education that shall include special provision for training and disciplining the minds of young preachers.

2. A system of circuit preaching by means of Missionaries.

3. Aiding churches in obtaining and supporting pastors.

For a system of education, Seminaries, or Literary and Theological institutions, under the control and patronage of the Baptists, are specially needed.

Each State should possess, at least eventually, one. No doubt many, who are not well acquainted with the size of our States, with the local feelings, habits, prejudices and a multitude of things that will not cease to exert an influence over every attempt that is made, will at first conclude that one or two large and well endowed colleges would be preferable to a number of smaller institutions. Others will doubtless think that Baptists may receive their education at the public Seminaries and Colleges which are already founded, or which may yet be gotten up in the Western States, and that at least there is no need for schools, unless it is one or two institutions entirely Theological. However correct these notions might be in the old States, they are entirely incorrect in relation to the Baptists in the West. There is no alternative. Baptists must have institutions of their own, or submit to have their children educated at Seminaries and Colleges, where other denominations wield an influence, silent, and yet direct and powerful upon the young mind.

The following statistics will show the relative strength of each denomination in reference to Colleges and public institutions. The Presbyterians have a controlling influence over the following.

Names.	Locations.	When founded.	No. of Students.	Books in Library.
Western University	Pittsburgh, Penn.	1828	100	1500
Western Theo. Sem. by the Gen. Assembly	Allegheny town, near Pittsburgh,	1828	27	3000
Allegheny College	Meadville, Penn.	1819	50	8000
Jefferson College	Canonsburg, Pa.	1802	160	2500
Washington College	Washington, Pa.	1805	90	1000
Western Reserve College	Hudson, Ohio	1826	60	1000
Ohio University	Athens, Ohio	1802	80	*
Miami University	Oxford, Ohio	1824	170	2200
Lane Seminary (Theological)	Near Cincinnati	1829	50	
Indiana College	Bloomington, Ind.	1825	51	
Hanover Academy Lit. (and Theological)	Hanover, Ind.	1827	96	
Illinois College	Jacksonville, Ill.	1830	50	800
Marion College	Marion county, Mo.	1831		
Center College	Danville, Ken.	1829	70	1300
University of Nashville	Nashville, Tenn.	1806	160	large
Greenville College	Greenville, E. Ten.	1794	20	
Knoxville College	Knoxville, E. Ten.	30		
South and Western Theo. Institution	Maryville, E. Ten.	1819	52	5505

Besides these public Institutions, there are a number of private Seminaries founded and sustained by enterprising individuals, which are equally beneficial to that denomination. Although no direct and special effort be made to inculcate the peculiar tenets of a sect in these institutions, yet it cannot but be that a powerful influence will be exerted, almost necessarily, over the young mind. Consequently a large proportion of the students educated at these Colleges, if they ever profess religion, will become Presbyterians. Jefferson College alone, has already aided in educating more than 200 Presbyterian ministers.

The Methodists have, 1st. Madison College, located at Uniontown, Western Pennsylvania, commenced in 1825. It now has 60 students.

* Large and valuable.
† An institution recently commenced by the Rev. Dr. Nelson, of Kentucky. Number of students unknown.

2d. Augusta College, in Bracken county, Ken. established as an Academy in 1822, and commenced regular classes as a College in 1829. It has 102 students, 7 instructors, and 2000 volumes in the library.

The Methodists likewise have a respectable Female Seminary in Mississippi, and are building up a College at La Grange in Alabama.

The Episcopalians have Kenyon College at Gambier, Ohio, richly endowed in lands and other property. It was founded by Bishop Chase, in 1828, and has 150 students in the College proper and the Grammar school.

The Cumberland Presbyterians have a College at Princeton, Ken. founded in 1825. It has 120 students and 1600 volumes in the library.

The Roman Catholics are gaining in influence by means of their Colleges and Seminaries. They have the chief control of education in Louisiana, and they are laying a broad and deep foundation for the same purpose in Missouri. In that state they have a collegiate Seminary in the Barrens, 20 miles south of St. Genevieve, of about 80 students, the most of which are designed for the priesthood. They have a College at St. Louis, with 125 students, besides four or five nunneries in the state, to which are attached boarding schools for girls.

In Kentucky, is Bardston College, with 200 students, and an Ecclesiastical Seminary where about 25 young men are preparing for the priesthood. Three religious orders of females have been formed, and in this and other Western States more than 200 women, of these orders, are devoted to the education of those of their own sex. Six or seven academies in this state, which were built from the funds of Protestants are now taught by, and are under the entire management of Catholic priests, while the Baptists, by far the most numerous and the most wealthy denomination in the state, as it is the oldest, have not done a thing till very recently to establish an Institution. *O tempora! O mores!*

The Baptists have commenced the following institutions in the West.

1. Georgetown College, located at Georgetown, Ken. In both the College proper and the preparatory department are about 70 students, but its utility to the denomination has as yet been nearly paralyzed from the unhappy divisions in the denomination.

The hyper Calvinists on the one hand, and the Campbellites on the other, have operated most seriously and injuriously against its Theological character. No religious institution has been carried on, nor any accommodations provided for students in the ministry—the very thing of all others the Baptists in Kentucky need. This in fact was the design of its founder, a Baptist by name of Paulding, who gave about 20,000 dollars to constitute a fund, the income of which should be applied to aid students in the ministry. It is to be hoped that recent occurrences at this institution will yet throw it entirely under the management of the Baptists in general Union, and bring it to bear more effectively upon the future ministry of the church.

2. An Institution located at Rock Spring, in Illinois, which commenced in 1827, and continued four years with various success. This was planned to include two departments, a literary institution for students of all sorts, and a Theological Department for the instruction of such men as the churches should appropriate for the ministry. Several preachers and a number of others, now members of Baptist churches, received aid in their education at this Seminary. About 30 students professed religion. It is now suspended for want of teachers. It is understood however that a portion of Baptists in that State, appreciating the great importance of education in promoting the interests of the denomination, and especially the ministry, are striving to revive the institution. Offers have been made to remove the location to Alton, a new and rapidly growing commercial town, situated on the Mississippi, nearly opposite the mouth of the Great Missouri. The prospect of success in getting up a respectable Literary and Theological Institution in this rising state of Illinois, (and which would exert an influence over two or three States and Territories,) will depend ultimately upon the aid which may be furnished in the old States.

3. Granville Literary and Theological Institution, at Granville, Ohio. This Institution opened last autumn, and now has about 40 students. It is designed, as all institutions for Baptists in this country should be, both for an academical course to every sort of students, and for a Theological Institution.

Such Seminaries are the ones specially needed in the West. And they must be had for the Baptists, or in point of information, the denomination will be left behind all the rest.

The facts I have exhibited in respect to the character, views and prejudices of the members of the church, and especially the ministry, all point out Literary and Theological study as an indispensable means to correct the evils that exist, and enable the Baptists to compete successfully with others in forming the religious character of the West.

Select boarding schools might be established by individuals in a great many places as auxiliaries in the cause. Baptist preachers, who have a talent and inclination for the double labor of sustaining a school, and preaching the gospel, at least every Lord's-day, may find a very important and appropriate field of usefulness in the Great Valley. Pious laymen, of the Baptist order, more especially, are called upon to enter this sphere of labor as teachers;—I mean those who will make a permanent business of it.

Sabbath Schools are amongst the most important means of correcting the evils that prevail. I consider every Sunday scholar from a Baptist family as destined yet to perform most valuable service to the denomination; and no people, in proportion to numbers, are more indebted to the great effort of the American S. S. Union to plant a Sabbath School in every settlement throughout the Valley of the Mississippi, than the **WESTERN BAPTISTS.**

April 10.

EXTRACT FROM THE REV. MR. KINCAID'S JOURNAL.

It will be recollected that in a letter from Mr. Jones, published in the March number of the present year, it was observed, that brethren Wade and Kincaid had made a tour of two or three hundred miles, up the Martaban river, to visit the Karens, who reside there in great numbers, and baptized nine persons, and that five had been baptized during a previous excursion of brethren Wade and Bennett. The following extract from brother Kincaid's journal, recently received, gives a particular account of the second tour among this interesting people.

Moulmein, March 14th, 1831.

This morning we are to leave our home, for the country inhabited by Karens: our prayer has been that God would prosper our way, and bless the word of His grace in the salvation of many souls. It is not without some regret, that we leave home just at this time, several of the English and Burmans, having been recently brought to the knowledge of the truth, and some others anxiously enquiring what they shall do to be saved? But, all things considered, it appears to be the most favorable opportunity we shall have for some time to come.

Neighborhood of Damathat.

Evening.—We have come about thirty miles, and put up for the night. We ate our supper in a zayat, which stands on the margin of the river, and is between seventy and a hundred feet long. On every side of us, we see the ensigns of superstition and idolatry. Near us lies the village Damathat, and it contains probably, about three hundred souls; the whole country appears a beautiful and luxuriant plain, except here and there a stupendous rock, rising abruptly from two to three hundred feet high; these rocks brought forcibly to our minds the beautiful and impressive allusion in the Prophet Isaiah, where he speaks of the Messiah as the shadow of a great rock in a weary land. We sensibly felt the force of this allusion, when we came under the cooling grateful shade, which they flung to a considerable distance over the plain, and were effectually shielded from the burning rays of a torrid sun.

Golden Pagoda.

Taking two of the disciples along with us, we ascended, with much fatigue, one of these mountains, on the very summit of which stands a golden Pagoda, a zayat, a large bell, and a building filled with idols.—We had an interesting view of the surrounding country; here, the river winding its course through the plain, and making its way to the ocean; there, gigantic rocks spotting the plain in every direction, and proudly looking down upon the Palm, Coconut, Orange, and other forest trees which skirt their base. The history of this Pagoda, according to the tradition of the inhabitants of the country, is this: in some former age the king who ruled over this country, wished to marry his own daughter; when his wish was made known, she proposed as a condition, that the king, her father, should build a Pagoda, on the top of this mountain, supposing it to be impossible, but when she saw the Pagoda finished, she went to the top of the rock, and flung herself down upon the plain below, and thus ended her own existence. When we descended, we counted nearly two hundred stone steps, and sufficiently wide for four or five persons to walk abreast; besides a considerable distance is descended by an inclined plane, graduated probably at about 30 degrees.

Visit to the Village of Tounah—the first Karen disciple.

21st. We travelled in company with three of the disciples, through the jungle, to a village where the first Karen disciple lives, whose name is Tounah. On our way we passed through a village, situated near the bank of a considerable stream. Being much fatigued with walking, and considerably oppressed with heat, we sat down near the village under the shade of some large trees, while Ko-Myat-Kyan went and proclaimed the gospel to the people. After a little while he returned, and ten persons with him. They all sat down and listened for about an hour, when we proceeded on our way, and arrived about 4 o'clock at Tounah's village. But we were not suffered to enter till first they prepared a place for us. This was soon done. A scaffold, or open verandah, near the door of Tounah's house, about seven feet square, was partly covered with reeds and leaves, so that we were tolerably secured from the sun and dew. Two sick children were brought and we gave them medicine. Brother Wade having a severe headache, and otherwise quite unwell, and the disciples much exhausted with fatigue, we had no preaching, except what Moung Zootly did in Talieng, till after nine o'clock, when they preached to the people till near midnight.

Three more Karens baptized.

22d. At break of day, the disciples went to a neighboring village, and preached the gospel to them, and returned about 9 o'clock. We then proceeded to examine those who professed to believe, and there were received and baptized Ngatau, and his wife, and Nau-wa-la, Tounah's wife. This is a pleasant little village, containing about one hundred souls. Many listened with attention, and some were indifferent. Tounah has commenced a zayat at his own expense, and has it more than half finished. We returned to our zayat in the evening, on the banks of the Daguine, and the gospel was again proclaimed to a considerable number.

Pau-lau baptized.

24th. At day-break the native brethren went to another village, and taught the people the way of life. They returned just after we had finished our breakfast. We assembled on the bank of the river, and the gospel was again preached to a considerable number. A young man whose name is Paulau, was baptized. He speaks the Burman language quite well, and can read a little. We gave him a small bundle of tracts, and commended him to the grace of God. This young man said, that he first heard the gospel about six months ago, and from that time forsook the worship of demons (or Nats, as they call them), and prayed to God. When asked how do you expect to be saved?

he said, Jesus Christ died for sinners, and I believe in him. O, it was cheering to see this gleam of light amidst so much surrounding darkness.

Another baptismal season.

25th. About sunrise this morning, the Karen disciples living near, and many others assembled. Brother Wade read several portions of the word of God, and prayed. We then gathered around the water side, and the two persons examined last evening, were baptized, Guate-lau, and Natho-lau, his wife. We trust they will hereafter shine as stars in the kingdom of God. We left this interesting portion of the country, feeling that the harvest is great, and the laborers few. At evening we found we had come down the river a great distance, and we lodged in the wilderness.

Here is a distance of between seventy and one hundred miles where there are no inhabitants.

EXTRACT OF A LETTER FROM REV. MR. MASON. Tavoy, July 28th, 1831.

Dear Sir,—Early the present month, a Karen youth, one of the baptized, came and entered the school. He can read a little, and seems to possess a laudable desire to read more. We think he promises to become a useful man to his countrymen.

On the 14th, I baptized the wife of Ko-Ing, a Tavoy woman, that has been an applicant for the ordinance more than three months. Sister Boardman succeeds very well with female schools. I have been very anxious to obtain brother Jones as a fellow-laborer, but he appears to have about concluded to study the Talieng. The translation of the scriptures into that language, is certainly a most important item. You perhaps are not aware that besides being the language of more than half Burmah, it is spoken to an unknown extent, north and east of us. Moung Sekkye, who lately visited Siam, says that beyond the Karen settlements there is a country inhabited by a people that speaks the Talieng language, and read Talieng books.

LETTER FROM THE REV. E. JONES. Valley Towns, March 5th, 1832.

Rev. and dear Sir,

I have great pleasure in communicating to you the result of our meeting last Saturday and Sabbath, which I think furnish some indication, that the Lord is still carrying on his designs of mercy among the Cherokees. On Saturday evening, ten full Cherokees related the exercises of their minds to the Church, and were received. On Sabbath morning, three more Cherokees, and one young white man, told us what God had done for their souls, and were also received. They all then prepared for baptism, and we proceeded to the river, where the fourteen, seven males, and seven females, were immersed in the name of the Holy Trinity, in presence of a large company of Indians, many of whom had never witnessed the administration of the ordinance before.

At the Lord's table, gave the right hand of fellowship to fifteen persons, and then sat down to commemorate the death of our blessed Lord, who, by his vicarious sufferings, laid the foundation of all the blessings which we are privileged to witness. Much seriousness prevailed during the exercises of the day, but at night the Lord seemed to operate more powerfully on many hearts. Invitation to the anxious being given, many broken-hearted sinners came forward. Fourteen had just been taken from the ranks of these mourners, but their places were filled by others, whose inquiry was, what shall we do to be saved? Solemnity pervaded the assembly, and I trust the influences of the Holy Spirit were truly felt.

The influence of the gospel has been silently diffusing itself through the country during the winter. An impression, that it is an important reality, has reached several distant towns. A message arrived from two considerable settlements, one 25 and the other 40 miles distant, requesting us to visit them for the purpose of preaching to them.

I hope to have occasion to write again very shortly.

I am dear Sir,

Your ob't Servant,
EVAN JONES.

To DR. BOLLES.

For the Christian Secretary.

MR. EDITOR.—A friend of mine having lately put into my hands a small work, entitled "A plain and familiar treatise on the MODE OF BAPTISM, in which it is shown that sprinkling is the scriptural mode of administering that ordinance," by Cornelius Bogardus, Pastor of the Protestant Reformed Dutch Church in Wyant's Hill, N. Y. I wish, through the medium of your paper, to notice a few of the many things worthy of reprehension, which are found in this performance. I say nothing of the total want of modesty which the author evinces in the very title he has given his work, and of the extravagant estimate which he appears to have formed of his abilities. For, supposing him to have expressed no more confidence in the merits of his performance than he actually felt, and to have had no design to take advantage of a disposition too common among readers, to receive strong assertion for evidence, the empty assurance which he manifests in his title-page, ought rather to lead us to pity his weakness, than accuse him for any bad intention.

I am not about to follow Mr. Bogardus through the whole of his remarks, and attempt to point out and refute all the errors with which his book abounds. The principal arguments on which he relies, are substantially the same which former Pedobaptist writers have urged with incomparably greater plausibility and force than this new champion of sprinkling is master of, and which have been repeatedly answered and shown to be fallacious by Baptist authors. I will not spend my own time, and crowd other more useful matter from your columns, and tire the patience of your readers, in

reiterating at length these arguments and their replies. I shall confine myself to two points:—first to expose the mistakes (I hope they are not misrepresentations) of Mr. B. concerning the meaning of the words, *baptize* and *baptism*;—and then the error into which I conceive he has fallen in regard to the design of the ordinance.

Before perusing Mr. B's treatise, I could not have supposed it was possible to find a person, professing the smallest acquaintance with the Greek language, who would venture to publish to the world, that the primary and common meaning of the words, *baptizein* and *baptisma*, is any other than to immerse and immersion. I had been accustomed to think that the question about the import of these terms had been long settled, by the unanimous suffrage of all learned and candid critics. To say nothing of the declarations of several of the most eminent of the Reformers, (whose opinions are entitled to the more deference, as they are against their own practice,) Stephanus and Suicerus in their respective Thesauruses, Dr. Macknight on the Epistles, and Dr. Campbell in the preliminary dissertations and notes to his translation of the Four Gospels, all concur in making the words, used in the original, to designate the baptismal rite, convey the idea of immersion. Nor is it possible for Mr. B. to weaken the force of these high authorities by telling us, as he does, (page 47), "that dictionaries are no Bibles." If he means by this remark that lexicographers are not infallible, and that it is allowable to appeal from them to the use of the Greek writers, I admit the correctness of this—yet I see not what benefit he is to draw from it, unless he can show that the words which denote the ordinance in question are sometimes employed in the sense of sprinkling; a task to which he is manifestly unequal, unless indeed, he has a better knowledge of the Greek language, than he appears to have of the English. But perhaps he means to say that the Greek of the Septuagint and of the New Testament, is so unlike the Greek of the ancient classical authors, that it is impossible to determine the meaning of any word in the former, by knowing the proper interpretation of the same word in the latter. In answer to this, the discrepancy I assert, between classical and Hellenistic Greek, is not so great as is here supposed. But allowing that it was—none of the writers above referred to, with the exception of Stephanus, are properly "dictionary writers," if I may for once adopt this author's expression—they tell us how baptize and baptism were used by the sacred writers and the Greek Fathers—and Stephanus, after defining baptize by the Latin words *mergo* and *immurgo*, (English, I plunge, I immerse,) and instancing in proof of his definition a number of passages from different Greek authors, has this remarkable expression. "Apud Christianos autem baptizein de solemniori mysterio initiationis dictum qua Christo initiamur, nomen suum retinetet qui lavare sui ablucere pro baptizare, dicere ausi sunt, explosi jure optimo ferunt." (English.) "Among Christians the word baptizein, used in relation to that solemn mystery of initiation by which we are initiated into Christ, retains its name—and they who have presumed to substitute washing or abluition for baptism, have been deservedly exploded."

Yet Mr. B. has ventured to assert, in opposition to these learned interpreters, that baptizo, the primitive from which baptizein is derived, "is frequently used in a sense different from immersion." Concerning the expression in Mat. xxvi. 23. "he that dippeth his hand with me in the dish" (in the original *embapsas*) he says, "no one would affirm that our Saviour immersed his hands in the gravy or sop that was in the dish." Is Mr. B. then, as this passage seems to shew, ignorant of the ancient mode of eating, which was common to the Jews with most of the Oriental nations? Though we hope for the honor of our literary institutions that he is not "an A. M.," yet is it creditable to him as a minister of the gospel, as one who thinks himself capable of throwing "new" light on the subject of baptism, not to know that in ancient times "the food was conveyed from the dish to the mouth by the right hand," and that "all the guests sitting or reclining, ate from a common dish?" (Vide Jahn's Bib. Arch. sec. ed. Andover page 157). Or, (if he refuse to plead ignorance of this) did he wish to palm an error on his unlettered readers who were unacquainted with ancient customs? Or did he wish to conceal from the purchasers of his work the fact, that in the original there were two prepositions, *en*, in composition with the verb, and *eis*, before the term translated dish; and that consequently, according to his own repeated acknowledgments, (pages 97—103), the English version of this passage is a true rendering? What will Mr. B. say to these questions? Will he confess his ignorance, or stand convicted of dishonesty? The alternative, I own, is an unpleasant one—let him extricate himself if he can.

But Mr. B. further says, that baptizo "is twice used for sprinkling in reference to Nebuchadnezzar." "And his body was wet (Septuagint *ebaphe*) with the dew of heaven." Mr. B. may think, perhaps, that this use of the word favors the idea of sprinkling. But let it be observed in reply, that almost every word is capable of being employed in an improper or metaphorical sense. Supposing the proper and primary meaning of baptizo to be I dip, (which I know not that any body beside Mr. B. ever thought of denying), the propriety of its metaphorical application in this place is easily shown; indeed it is almost too obvious to require explanation. The body of Nebuchadnezzar, exposed through the night to the dew, which, in the eastern nations, falls very copiously, would become as perfectly covered with it, as if he had been literally dipped in water. As the effects are the same, though the causes are different, the justness of the metaphor must be apparent to all, not excepting, I would hope, Mr. Bogardus.

There is a State Convention operating principally as a home mission. The pleasing view of Baptists in this State is prospective. They ask for aid from sister States. Several pleasing revivals during the past year.

Rev. A. Darrow of Ohio, said they had about 200 churches and most of them small. Ministers have had few advantages of a literary or theological kind—few revivals. An institution for the aid of candidates for the ministry, on the Manual Labor System had commenced. The State Convention supported on an average about 6 domestic missionaries. Prejudices against the great benevolent objects of the day are giving way. An enlightened ministry is greatly needed. They have a periodical at Cincinnati.

Rev. D. Dodge of New Jersey remarked, there are about 60 churches. The Eastern Missionary Society has greatly revived and bids fair to be an effective co-operator in the great work. Brethren there have formed a State Convention which is in the happy tide of expansion. They have cast off some of their right-laced opinions, and instead of seeing how wide they could differ, they are now ascertaining how near they can agree together. Several precious revivals have been enjoyed. For the first twenty years after Piscataway church was formed, not an addition or diminution occurred. The State Convention employ 5 missionaries in the State.

Rev. P. Ludlow of South Carolina, observed that the Lord had been good and gracious. The additions to the churches for two years past have been unusually great. The Baptists to a considerable extent sustain the prominent benevolent objects of the age. An encouraging and successful effort has been made in favor of the Furman Academy. Many of the most unlettered ministers are very active in support of this institution. Some of the posterity of Abraham have joined the Baptist church in Charleston, one of whom is now pursuing a course of study for the ministry in Mass. Numerous Associations in the State—only three of these, viz. the Charleston, Edgefield, and Savannah River, are represented in the State Convention, although the Saluda maintains a friendly correspondence with it.

According to the information received at the last meeting of the Convention, (Dec. 1831), there was a very interesting work of grace progressing in some of the churches composing the Saluda Association, and also in some of the churches of the Reedy River and Bethel Associations. The Saluda Association contains 20 churches, 9 ordained ministers, 2 licensed preachers, 999 communicants. Baptized the last year, 113.

The Savannah River Association has also been visited in several of its churches with a refreshing revival of religion. Churches, 34; ordained ministers, 18; licentiates, 8; communicants, 4113. Number baptized last year 419. Contributions for various objects, \$505, 62.

Edgefield Association—Churches, 44; ordained ministers, 25; licensed preachers, 10; communicants, 3630. Number baptized last year, 1062. Contributions sent up, \$310. A remarkable revival of religion commenced in this body at a camp-meeting, held at Saxville Baptist church, 28th July, 1831. Most of the churches in the Association have shared more or less in its influence. About 600 were baptized in two months after the work commenced.

Charleston Association, (from which the speaker was a delegate, and with whose affairs he was most familiar,) before the division which took place at the last Anniversary, contained 52 churches, 38 ordained ministers, 15 licensed preachers, 7004 communicants, now contains 33 churches, 21 ordained ministers, 9 licentiates, 4909 communicants. Number baptized last year, 614. Contributions sent up, \$781 82.

All the benevolent objects of the day receive the cordial and active support of the churches. The Bible, Missionary, Education, Sunday School and Temperance causes are favorites.

The Theological Seminary, formerly located in Edgefield, now at the High Hills of Santee, has lately received special attention. Its funds have been greatly augmented by means of voluntary agencies undertaken by several esteemed pastors, and proceeding on the Scholarship plan. A second professor (Rev. Samuel Furman) has been appointed. The number of scholars is increasing; and the institution is gaining ground in the affections of the people. Some of the more unlearned ministers are among its warmest advocates. It is ardently hoped that it may soon rise to distinguished usefulness. It is greatly needed. There is a want of ministers, and of education on the part of many who are in the vineyard. We rejoice to believe that they are the friends of the cause. Great interest has been manifested

himself. We have many similar metaphors in our own language. Thus, how common is it to say of a person who has been exposed to a shower of rain, that he has been completely drenched in it? Indeed, if this use of the word baptizo in the Septuagint proves that it does not properly mean to dip, then the expression of Christ—"I have a baptism to be baptized with," referring manifestly to his sufferings—prove, that baptism does not denote the application of water in any manner whatever. By the same method of reasoning, the expression of Milton, "a cold shuddering dew dips me all o'er," might be alleged as evidence that the English words, dip and sprinkle, are synonymous. Such are the absurdities which result from interpreting a word in all cases by one of its figurative applications.

To be Continued.

CHRISTIAN SECRETARY.

HARTFORD, MAY 12, 1832.

EDITOR'S CORRESPONDENCE. No. 5.

Albany, May 6, 1832.

DEAR BROTHER,—

On Tuesday evening, the Convention having adjourned, a Conference was held on the state of religion, &c. in the States that had been represented in the Convention. Being absent until nearly the close of the meeting, on account of an appointment to preach in Brooklyn, I am not able to give you the proceedings of the Conference, but recommend for insertion, the following particulars, drawn up by the editor of the N. Y. Baptist Repository, which I presume will be interesting to your readers.

"The meeting was first opened by singing, and prayer by Rev. John Peck, of N. Y."

Rev. Eli Ball, of Virginia, gave in a statement respecting that large and ancient State. There are 23 Baptist Associations, 416 churches; 10,000 persons were baptized last year. The Virginia Temperance Society when formed, could only find 9 persons to become members; now it has spread all over the State. Mission, Education, and Tract Societies are in a good way. The Herald has nearly doubled its subscriptions during the past year.

Rev. Mr. Sherwood, of Georgia, stated that there were 300 churches, 200 ministers, 18 associations. They have a State Convention, but it embraces but a small portion of the associations. 950 were baptized in our association in about two months. The Convention have aided five young men in studying for the ministry. Last year they had 10 missionaries. Considerable Antinomianism in some sections. Many refuse to take a periodical, so confident are they in the decrees of God, that means are unnecessary. The Convention will soon have a manual labour institution for theological students.

Rev. Mr. Meredith, of N. C. stated, Baptists in N. Carolina are as numerous as any denomination; many are generous and well informed.—An intelligent, well informed ministry is greatly needed.

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ed for the religious instruction and improvement of the blacks.

The New Association has made an excellent beginning. We augur the happiest results from such a commencement. It has taken a decided and honorable stand in favor of all good objects.

The prayers of this body are requested, that what is encouraging among us may become more so—that what is weak may be strengthened—what is wrong may be rectified—and that the glory of God may be signally displayed among and promoted by us.

Rev. Mr. Galusha of New York, remarked that we have 28 Associations, 560 churches, 51,000 members. The State Convention embraces 17 of these associations. Baptists in this State generally support all benevolent operations of the day. The State Convention expends \$4,000 for home missions. There are Foreign Mission Societies in thirteen Associations. A Collegiate Institution is in progress at Brockport, besides the Theological Institution at Hamilton. The two papers, Register and Repository, publish about 5000 numbers weekly. Revivals have been extensively enjoyed. Not less than 11,000 have been baptized within a year. The principal means of revivals have been plain and faithful exhibitions of God's truth.

Rev. Mr. Spencer, from Conn., stated they had a State Convention, and State Education Society. There is more attention to personal religion than formerly.

Rev. G. F. Davis stated, our brethren in Connecticut have a State Convention, for the aid of destitute churches and foreign missions. An Education Society auxiliary to the Northern Baptist Education Society. A Sunday School Society. A Tract Society auxiliary to the Baptist General Tract Society, &c. They also have a valuable periodical called the Christian Secretary, which is exerting an extensive and salutary influence on the denomination in this State.

There have recently been very extensive Revivals, making large additions to the church; and the interest of piety and benevolence are evidently rising in this state.

Rev. Mr. Freeman from Mass., said respecting Maine, they had 9 Associations, 230 churches, 151 ministers. Number of members, 14,000. Mission, Education, Tract and Temperance Societies are patronized. Waterville College is in a flourishing condition.

Massachusetts.—Mr. F. said that Baptist churches in this State had grown up under oppression. They have ever been embarrassed by law. 11 Associations, 150 churches. Whole number of communicants about 18,000. Present state of the churches is very interesting. Revivals have been signally blessed, especially, when brethren have appeared to feel their dependence on God. Young converts have been extensively blessed as the instruments of turning souls to God. Every benevolent object is patronized in Massachusetts. Education for the ministry is a darling object with the brethren in this State.

Rev. Mr. Choules from Rhode Island, remarked that out of 80,000 inhabitants, 63,000 would be ranked as Baptists—some of six principles, and some of eight. Eighteen churches are connected with the Warren Association; most of them have enjoyed a revival during the past year. Brown University is in a very flourishing condition, nearly half of the students are pious, and most of them are designed for the ministry. Prospects are very encouraging in Rhode Island.

Rev. Mr. Proctor of Vermont remarked, that there were about 10,000 Baptists in Vt. Ministers are much united. Baptists generally are favorable to Missions, Sabbath Schools, and are getting more in favor of education. They are getting up a Literary Institution at Brandon. Revivals have been extensively enjoyed, and Protracted Meetings have been greatly blessed. 2000 members have been added during the past year.

Rev. Jona. Going said, at the conclusion, he would not have the meeting separate without making some practical reflections on this information. 1. God has done great things for us; let us be thankful. 2. The importance of diffusing periodicals. 3. The need of Ministers and efforts.

On Wednesday, the newly elected Board of Managers held a meeting, which was numerously attended. The principal business related to the establishment of Missions among the Indians, in their new location, west of the Mississippi. One thing occurred in the Board, which to me was peculiarly interesting, and which would of itself have repaid me for a voyage from Hartford to New York.

The Hon. Mr. ———, of Georgia, a delegate to the General Convention, and a member of the Board of Managers, rose, and said, "I shall return with a different set of feelings from those with which I came. I find that the Northern brethren need only to be known to be respected and loved; and I shall endeavor to remove all prejudices which may exist in the section of country where I dwell." The Corresponding Secretary replied, "We can all cheerfully reciprocate this sentiment with respect to our southern brethren."

Indeed, while seeing delegates from different sections of country, of different political sentiments and local interest, all harmonizing in efforts to advance the cause of Christ, I was oft disposed to utter a couplet of Watts, and say,

"From North to south the brethren meet,
To pay their homage at His feet."

In the evening, I attended a meeting of the Protestant Association, and listened to a debate on the question "Is Papacy the man of sin mentioned by Paul in his Epistle to the Thessalonians?" One or two Roman Catholic priests took part in the discussion, and advocated the claims of the Papal hierarchy. The audience were very noisy and clamorous, and I thought the manner in which the debate was conducted, exceedingly objectionable. The only address which was listened to with becoming silence and decorum, was made by Rev. C. P. Grosvenor, in conclusion, on the importance of vitality to Catholics and Protestants. He was truly eloquent, solemn and impressive in his remarks, and urged upon us all an appeal to the Bible to decide the genuineness of our Christian profession.

On Thursday morning, we embarked in the steam boat for Albany. It would be impossible for me to give you an adequate description of the romantic, and in many instances, beautiful scenery on each side of the North River. The palisades, the lofty mountains, the verdant fields, and the frequent villages, presented a charming variety. Several cascades were seen coursing down the craggy rocks, and the water appeared as white as milk. One of them was called Butter-milk Falls. The principal places that we passed, were Sing Sing, the seat of New York State Prison, situated on the margin of the river—Stoney Point, where General Wayne stormed and retook a fort in the possession of the British, during the American Revolution—West Point, the seat of the celebrated Military Academy—Newburgh, Poughkeepsie, Hudson, and several places ending in kill, such as Peekskill, Catskill, &c. I learned that the word kill, in Dutch, means creek; and that these places received their names from certain creeks on which they are situated. In our course we saw a part of the tree under which Maj. Andre was taken, and the place where he was executed,—the monument erected to the memory of Montgomery, and by the help of a spy glass, the famous mountain house on the Catskill.

Several delegates were on board, and the company

in general was quite pleasant. Among the passengers from West Point to Red Hook, was Rev. Dr. Dubois, the Catholic Bishop of North America, on whose head the hands of his holiness, or unholiness the Pope, have been laid. He and a priest of the same denomination, walked the deck, and seemed to be in close communion during nearly the whole time they were on board. We arrived at Albany about 8 o'clock last evening.

This morning we walked out and viewed the city. It is said that when the Dutch reached the spot on which it is built, they called it "all booty," i. e. all good. Thus much for the origin of the name Albany, a contraction of *Albany*. The city contains twenty-one places of public worship, viz. 5 Presbyterian, 2 Baptist, 2 Episcopal, 2 Dutch Reformed, 1 Lutheran, 3 Methodist, 1 Primitive Methodist, 1 German Reformed, 1 Associate Reformed, 1 Cameronian, 1 Universal, 1 Roman Catholic. Some of the public buildings in Albany are elegant, especially the City Hall, just finished. From the lofty dome of this building, we had a fine view of the city and adjacent country. The State House, though spacious, is rather too low to be well proportioned. The Baptist Meeting House, occupied by the First Church, you recollect, was once a Theatre. It is gratifying and encouraging to the friends of God to see the theatres of vice converted into temples of divine worship. A conversion of this kind has just occurred in New York.

The Baptist cause in Albany is flourishing. The pastor of the church is much respected, and dearly loved. His labours have been greatly blessed, and his people know how to appreciate them. In addition to a very handsome salary, he has recently received from the gentlemen of his congregation \$700, as a present to enable him to remove a mortgage from premises which he purchased a few years since. To see pastors and people united in efforts to promote each others happiness and welfare, is indeed pleasant.

We soon leave for Utica.

Yours, &c. DALETH.

MR. JUDSON'S LETTER.—We commend this letter to the perusal of that class of persons to whom it is addressed, and more particularly to those of the Baptist denomination. Will this pathetic appeal be read and laid aside, without producing the effects so earnestly desired by the writer? We trust this will not be the case; at the approaching meeting of the Connecticut Baptist Convention, it is believed there will be evidence of the salutary influence of this address: are there not hundreds of Baptist sisters in this State, who will cheerfully forego the use of superfluous ornaments of dress, that they may be instrumental in carrying the words of eternal life—the Gospel of the Son of God—to the poor and perishing heathen? But if the appeal from a missionary like Mr. Judson, will have no effect, it is vain for us to expect it from whatever we can say. Remember "it is more blessed to give than to receive."

We suggest to our respected brethren of the Baptist General Tract Society, the expediency of publishing the appeal of Mr. Judson, as a Tract.

AMERICAN LYCEUM.—The Second Annual Meeting of the American Lyceum was held at New York, in the City Hall, commencing on Friday morning, the 4th inst. Delegates were present from various parts of the Union, and several gentlemen of distinction were present by invitation. The Lyceum adjourned on Monday evening, after an interesting session of three days. We shall give further particulars when the proceedings shall be fully before us.

We tender our thanks to our respected brother of the Christian Watchman, for his kindness in forwarding a revise sheet of his first page; and likewise for former favours of the same kind, not heretofore acknowledged.

LEGISLATURE OF CONNECTICUT.

The Legislature of this state convened at New-Haven the 2d instant. Martin Welles Esq. was elected Speaker, and Nathaniel Perry was elected first, and Wm. H. Law 2d Clerk of the House of Representatives. John S. Peters was declared the Governor, Thaddeus Betts, Lt. Governor, Isaac Spencer, Treasurer, and Thomas Day, Secretary of State for the year ensuing. We have room for a part only of the Governor's

MESSAGE.

Gentlemen of the Senate, and

Gentlemen of the House of Representatives:—

I avail myself of the opportunity afforded by the continued confidence of my fellow citizens, to congratulate you on the return of an anniversary, which has been preceded with so many manifestations of a kind superintending Providence, over our state and nation.

General peace and uniform prosperity have attended us from the dawn of liberty, and the establishment of free governments in America, down to the present moment—may we all unite in acknowledging the source from whence these blessings have been derived; and in supplicating their continuance to ourselves and to our posterity.

The subject of Internal Improvements is one of engrossing interest, and addresses itself to every patriot and philanthropist, for that earnest consideration which its importance is so well calculated to elicit.

The energies of our State Government, if directed to objects of this kind, could aid in accomplishing much, that would remain, to our honor, and for the benefit of our common country. The resources of the General Government, which are properly applicable to the construction of works of National Internal improvement, are immensely great. But it yet remains among the People to determine, in what manner these works shall be prosecuted, whether by the action of Congress, the Legislatures of the several States—or by incorporated joint-stock companies. Whichever way may be their decision, the work of Internal Improvement will move rapidly onward, so long as this great Republic shall flourish in peace and unimpeded prosperity.

The manufacturing interest of Connecticut is too great to be passed in silence, and it cannot be improper again to present it to the consideration of the Legislature.

From a recent report of a Committee, appointed by the friends of domestic industry, to obtain information on the subject of the manufacture of cotton, it appears, that in this State there are ninety-four cotton manufactories; of which the fixtures cost about three millions of dollars, to which sum may be added from one fourth to one third, as the cost of the machinery. The number of spindles in operation in these mills, is one hundred and fifteen thousand, and the number of looms is two thousand six hundred—giving immediate employment to four thousand three hundred and thirty-nine of our citizens. There are annually sold, four hundred eighty-eight thousand pounds of cotton yarn, and not less than 20 millions of yards of cotton cloth, of our own manufacture.

The manufacture of wool into various fabrics, as broadcloths, flannels, satines, and carpets; of iron, into axes, scythes, machinery, and other articles; of leather, into boots, shoes, and harness, gives employment to thousands of our population, and has furnished an opportunity for large and profitable investments of capital. The amount of funds and labor employed in the manufacture of cloths, buttons, and various other articles, is also very considerable.

All these great channels of enterprise and industry are continually enlarged and increased, by new investments of capital; and the quality of the manu-

factured articles is also improved from experience, and their quantity is greatly increased. When this system shall be carried to its more perfect state, and our energies shall be more fully developed, Connecticut will be able to support a million of inhabitants, and sustain them, from her own soil, with all the necessities of life; bread stuffs and fuel only, excepted.

The prosperity and success of manufactures have become identified with the vital interests of our country, and cannot now be abandoned, without the sacrifice of some of our dearest rights, and rendering the fairest portions of our land, wide-spread fields of poverty and desolation.

If Connecticut would stop the tide of emigration which has rolled so rapidly to the West, for nearly half a century; if she would develop, and call into active employment, all her own extensive resources; and above all, if she would save her population from the bankruptcies and ruin, which must inevitably pursue, should she regard with anxious solicitude, and oppose with all the energies of which she is capable, any effort, which has for its object, the abandonment of her manufactures.

It is believed that the manufacture of silk may well be considered as presenting a field for enterprise, and an opportunity for the investment of capital, which may be occupied and improved, with great advantage and profit.

The importance of the article will fully appear from the fact, that the cost of the silk now annually imported and consumed within the United States, is not less than seven millions of dollars.

In the town of Mansfield and its vicinity, silk has been raised and manufactured into sewing silk, ever since its first introduction into that town in A. D. 1760, and the amount of the article produced, has continued gradually to increase, until silk has become one important item in the productions of our State.

In the year 1831, the quantity of silk, raised in Windham and Tolland counties, was sufficient to give constant employment to fifty looms, which would weave five yards each per day, or in all, about seventy-five thousand yards per year. Several gentlemen in Mansfield associated for the patriotic purpose of advancing the growth and manufacture of this article; and by the assistance and advice of Edward Golden, an English manufacturer, they prepared a reel on an improved plan, and moved by water power. This filature was small and cheap, and showed the prudence and economy of sagacious pioneers, who carefully feel their way over untrodden ground. They have, also, with the same assistance, and advice, constructed a filature, suited to all the different departments in the manufacture of silk, so that now, they are enabled to construct a fabric, which, in its more improved state, and where manufactured in larger quantities, will supply all the wants of the people. The only piece of silk, of their manufacture, which I have seen, was the first piece which they made, and was there in the loom. It could not reasonably be expected, that the result of their first essay, should compare with the fabrics of the long established manufactories of Europe. Such however, is its quality, and finish, as to reflect great credit upon the patriotic enterprise, and perseverance of the company; and promise to them ultimate and complete success.

And last, though not least, all this has been accomplished at an expense of a few hundred dollars.

I would respectfully suggest to the General Assembly, the propriety of granting to those who will engage in the growing of trees, and the culture of silk, for a reasonable time, premiums sufficient to turn the attention of our citizens to this most interesting subject.

The wisdom and economy of our predecessors, have placed our fiscal concerns in a prosperous and flattering situation; but I forbear to detain you at this time, with a minute statement of the revenues and expenditures of our Government, as you will be immediately furnished with the reports of the proper accounting officers.

The friends of the Penitentiary System have great reason to rejoice at the flattering results of the Connecticut State Prison, during the past year. After paying every expense incurred for the support and management of the establishment, there remains a balance in favor of the institution of \$3,713 53 cts. of which \$6,500 have been placed in the State Treasury.

The subject of Education, as connected with Common Schools, has for several years past, been pressed upon the consideration of preceding Legislatures, without producing any beneficial results. I am, however, encouraged to present it to your consideration, from a conviction that agitating and examining the question, will further awaken the public mind to a sense of its importance. So far as my own observation has extended, I am confident that there has been an improvement in the regulation and management of Common Schools, during the past year. Instructors have been employed who were better qualified for the performance of the duties assigned them; and an increased interest in their success has been excited in parents and guardians. If proper stimulants could be furnished to arouse those who are immediately interested, to a spirited execution of the laws now in force, in regard to this subject, great and lasting benefits might be expected to result to the rising generation; and the stigma which now rests upon our State, from the fact which has been officially announced that *thirty of our citizens are unable to read*, would be speedily and entirely removed.

Our fellow-citizens, having by their free suffrages, called us from our several families and various avocations, to engage in the honorable, arduous, and important service of enacting laws for the regulation of their conduct and our own, let us direct ourselves of every prejudice—disregard all minor considerations—and, acknowledging those permanent and imperious obligations which rest upon us, and devote ourselves exclusively to the promotion of the welfare and best interest of the people.

May the Almighty watch over our deliberations for good, and assist us in the discharge of our duty to our immediate constituents, and to our country.

JOHN S. PETERS.

General Assembly, May Session, 1832.

General Intelligence.

From the New York Daily Advertiser.

SEVEN DAYS LATER FROM ENGLAND.

The second reading of the Reform Bill was to take place in the House of Lords, on the 9th of April.—The bill continued to be a theme of warm excitement with the journalists.

BELGIUM AND HOLLAND.

BRUSSELS, April 23.—This country continues dreadfully agitated—troops are marching towards the frontiers from all directions. The fortresses are virtualized—the hospitals are preparing—and from the preparations and orders issued by the war ministers, a rupture with Holland may be daily expected. It is in contemplation to call out the second levy of militia for 1832, amounting to about 12,000 men.

The Dutch and the Belgians themselves think that an appeal to arms is highly probable, because they are both making the most anxious and expensive preparations for that contingency.

IRELAND.

Two poor creatures died last week of starvation in the streets of Dublin.

Mr. Sadler has given notice that on the 10th of May he will apply for leave to bring in a bill for establishing a permanent provision for the suffering and destitute poor of Ireland, by levying upon all the real property of that part of the United Kingdom, and more particularly upon that of the Absentees.

Mr. Clerk, of the Western Argus newspaper, was murdered on Monday night last, and his body thrown

into a lake. There are upwards of 300 persons confined there for trial at the present assizes.

On Wednesday night last, five armed villains entered the house of a man named Tate, who resided at Dundrum, and stabbed him to death with a bayonet. They then turned on his servant, fired at, and so severely wounded him, that there are no hopes of his recovery.

From the N. Y. Daily Advertiser.

New-York, May 5, 1832.

Dreadful Catastrophe, and loss of Lives.—The new and spacious store of Messrs. Phelps and Peck, at the corner of Cliff and Fulton streets, fell into one heap of ruins yesterday afternoon [May 4], about 6 o'clock, and, dreadful to relate, ten or fifteen persons were buried in the ruins, among the number are Mr. Josiah Stokes, head clerk, and Mr. Thomas H. Goddard, accountant.—The names of the others are not known. Several customers are said to have been engaged in doing business, within at the time the floors fell. Several laborers are among the number. Mr. Phelps had left the store but a few moments before.

The stores were loaded with goods six stories high, and the crash was tremendous. A cloud of dust rose to such a height that it was supposed at a distance to be a fire; the bells were rung, and the firemen assembled. The crowd of citizens assembled was immense, and they immediately commenced removing the rubbish—a Herculean task, but fortunately succeeded in finding four laborers, two of whom were colored, and two white men, who were alive and had no bones broken, although much injured. At dark, the whole neighborhood was illuminated to furnish light, and several hundred persons were employed in removing the rubbish, but up to 10 o'clock they had made so little progress, that they had not discovered any of the unfortunate sufferers.

A number of persons are still employed in removing the rubbish, but it is now believed that the whole extent of loss of lives is known. We copy the following particulars from the Commercial.

On Saturday afternoon, the body of Mr. Brower, of the firm of W. & S. Brower, tin plate workers, of Heusen town, near Wappinger's Creek, Dutchess county, was taken from the ruins. Mr. Brower arrived in this city on Friday morning in the barge Merchant, Capt. Swords, and was by appointment to have met Capt. S. at the store of Phelps and Peck, at half past five o'clock that evening. Capt. S. went at the appointed hour to the office in Front st. from which, but a few days since, Messrs. Phelps and Peck had removed, and while on his way to the new office, and in sight of the building, it fell, and had buried in its ruins the individual of whom he was in pursuit. Mr. Brower was a young man, about 25 years of age, and with his wife and child, arrived above stated; Mrs. B. was on a visit to a relation in Brooklyn when the fatal accident occurred. The body was removed to the packet on Saturday evening, and conveyed home.

The total number of the killed, so far as the facts have been ascertained, is eight, viz.—Thomas H. Goddard, Accountant; Josiah Stokes, Confidential Clerk of the firm; Alfred Seymour, Clerk, son of Mr. Seymour, Westmoreland, Oneida county; Mr. Brower, of Wappinger's Creek; James Patterson, Porter; Nicholas Russell, Laborer; Dennis Veraguid, David Foreman, and John Thurston, colored laborers. Four colored persons escaped, wounded, viz.—Thos. Weeds, and another, dangerously; Winton Barney, (not Barney Jackson, as mentioned on Saturday,) and another, slightly. Nicholas Jackson, a carman, was also slightly injured. Total, killed and wounded, 13. (A gentleman has called to say that there have been but seven deaths—six were taken from the ruins dead, and one of the wounded has since died.)

Mr. O'Neal, of Utica, formerly of the firm of O'Neal and Martin, was mentioned as escaping almost by a miracle, in Saturday's paper. He states that he had been transacting some business with Mr. Stokes, in the second story. He had left the counting room, and was standing near the head of the stairs, pausing to consider whether he had not forgotten part of his business. While thus standing, he felt a sensation as though the floor was moving beneath him; in the next instant, he observed the posts, or pillars of the first floor, sustaining the second, to be suddenly giving way, and in the next, he was whelmed beneath the ruins. He thought he fell 15 or 20 feet, and supposed himself in the cellar. After all was still, not finding himself injured, he began to reflect upon his situation. One of his arms was confined amidst the bricks, and something rested upon one of his legs. Here he supposed he should be compelled to remain, until relieved from without; but on looking upwards, he saw a small aperture. Taking his knife from his pocket and opening it with his mouth, he with one hand cut through those parts of the broken board lying on his leg, which still held together, and succeeded in liberating that and his other arm; he then raised himself by degrees through the mass that was lying above him, the bricks and rubbish falling in the space from which he drew up his leg, continually giving him a foothold, to raise himself higher. In this manner he reached the top of the ruins; from thence he got into the back of that part of the building which remained standing, proceeded to the front of it on Fulton street, and lowered himself to the ground by the chain placed there for hoisting goods. He supposes that from 15 to 20 minutes elapsed between the time of the fall of the building and his escape from the ruins.

THE INTERMENTS.

Sunday, at one o'clock, P. M., a large concourse of citizens, assembled at No. 27, Gold st. at the late residence of Thomas W. Goddard, to pay the last tribute of respect to his remains.—When we entered, the Rev. Mr. Mason, the pastor of the Presbyterian church in Cedar st. had just commenced an address. He was surrounded by the agonized widow and children of the deceased, and a large number of sympathizing relatives and friends. It was a solemn subject for the discourse of the preacher, and was improved, we hope, to the benefit of all present. Mr. Goddard was one of the oldest members of Mr. Mason's church, formerly under the pastoral care of Dr. Romeyn, under whose ministry he attached himself to that community of Christian professors.

At half past one o'clock, the remains of Mr. Seymour were removed from his boarding house in Frankfurt st. to the house of Mr. Thomas Stokes, father of one of the deceased, in Sixth st. A great multitude of people assembled on the occasion, and brief funeral exercises were performed at 5 o'clock. The remains of the two deceased were then transferred to the Union church in Prince st. under the pastoral charge of the Rev. Mr. Norton. The train of weeping relatives and sympathizing friends was very long—it being one of the largest funerals that we recollect to have attended. Besides the numerous carriages, upwards of five hundred persons, principally young gentlemen, moved in the procession.

The deceased Mr. Stokes, was a member of Mr. Norton's church. Solemn religious services were performed in this place, in presence of a crowded assembly, which would have been much greater, but for the want of room. That beautiful hymn, "Unreil thy bosom, faithful tomb," was read by the Rev. Dr. Spring, and sung by the choir. An address was then delivered by the Rev. Mr. Parker, to whose church Mr. Seymour belonged, (and in whose family he had been an inmate during the late winter), after which a prayer was offered by the Rev. Mr. Somers, of the South Baptist church in Nassau st. As the bodies were removed from the house, the choir commenced singing. "Why do we mourn departing friends," which being unexpected to the congregation, produced much effect. We scarcely ever saw a more solemn assembly; every countenance was serious, and many were in tears. Of all three of the deceased, whose funerals we have described, it may truly be said, they adorned their profession by lives

of well ordered conversation and godliness. They were beloved and wept by all who knew them.

We visited the ruins at sundown, last evening; nearly all the goods had been removed, and the rubbish cleared away. We are rejoiced to say that no additional bodies have been found, and it is almost certain that none remain undiscovered. The stories that have been circulated that passengers, and among them females, who were passing in the street, were buried by the falling timbers is without the least foundation.—N. Y. D. A.

MARRIED.

In this city, by Rev. Mr. Linsley, Mr. Lewis Skinner, to Miss Elizabeth Alderman.

At Colebrook, on the 6th inst., by Rev. Asabel Morse, Mr. Hiram Chamberlain, to Miss Mary Frisbie, both of Colebrook.

At Vernon, Mr. Dudley V. Snow, of the U. S. Navy, to Miss Mary Mahela Vibbert, daughter of Russell Vibbert, Esq. of the former place.

DIED.

In this city, Miss Paulina J. Hills, aged 22, formerly from Vernon, N. Y.

At Wethersfield, Ann L. Deming, aged 7 years, daughter of Mr. Henry J. Deming.

At East Windsor, Mr. Moses D. Boynton, aged 53 years.

At Norwich, Maj. Joseph Perkins, aged 73.

At Granville, Mrs. Prudence Woodruff, wife of Mr. Joseph Woodruff.

CICERONIAN LYCEUM

Will be held Monday Eve., May 14, 7½ o'clock, at the Lecture Room of the Baptist Church.

QUESTION FOR DISCUSSION.—

"Ought the free blacks of this country to participate in the privileges and burdens of citizens, with the whites?"

THE "GOODRICH ASSOCIATION"

Meet at Centre Church Lecture room, Friday evening May 18, at 7½ o'clock.

SUBJECT OF THE LECTURE.—

"Atmospheric Electricity."

NOTICE.

It will be recollect by the Churches composing the New Haven Baptist Association, that at the last session of that body, the following resolutions were unanimously adopted, and to which the standing Secretary of the Association respectfully invites the attention of those concerned, lest the latter resolution should fail of being carried into effect.

"Resolved, That we consider it the duty of every church to encourage all those young men who give evidence that they are called of God to the work of the Christian Ministry, and to assist them in acquiring such an education as will render them (with the blessing of the great Head of the Church) useful Ministers of the Gospel."

"Resolved, That the Churches composing this Association will raise the sum of \$308, to be paid into the hands of the Treasurer of the Connecticut Baptist Education Society, before or on the second Tuesday in June next." See page 7 of the printed minutes.

NOTICE.

Ministers and other brethren are earnestly and affectionately invited to attend a Protracted Meeting with the Second Baptist Church in Danbury, commencing on Tuesday, May 22, at 10 o'clock, A. M.

THOMAS LARCOMBE.

NOTICE.

THE Ashford Association design to hold their next annual session with the Second Baptist Church in Woodstock, on the 1st Wednesday in June ensuing, at 10 o'clock, A. M. Rev. James Grow is expected to preach the sermon, after which a collection will be taken for the benefit of widows and orphans of deceased Baptist ministers.

1. Primary and Mite Societies and generous individuals, who feel pledged in duty to aid the great cause of Missions, can bring their donations to the association, which can, without trouble or expense, be transmitted to the Board of the Convention, the proper channel of communication, and faithfully applied as the donors may direct.

GEORGE B. ATWELL, Cor. Sec.

NOTICE.

A Protracted Meeting will be held with the Baptist Church in Weston, commencing on Wednesday, the 16th of May, at 10 o'clock, A. M.—Ministering and other brethren are earnestly requested to come over and help us.

NATHAN WILDMAN.

JAY'S EVENING EXERCISES.

This day received,

BY F. J. HUNTINGTON,

EVENING EXERCISES FOR THE CLOSET, for every day in the year. By William Jay. Two vols. in one.

Also for sale,

JAY'S MORNING EXERCISES for every day in the year.

JAY'S CHRISTIAN CATECHISM, in a Course of Lectures delivered in Argyle Chapel.

JAY'S SHORT DISCOURSES, to be read in Families. 2 vols. 18 mo.

JAY'S FAMILY PRAYERS, 1 vol. 8 vo.

MEMOIRS of John Watson and sister, or an exemplification of the loveliness of early piety.

MEMOIR of Chloe Spear, a native of Africa, who was enslaved in childhood, and died in Boston, Jan. 3, 1815, aged 65.

May 4.

EXCHANGE BUILDINGS.

Just returned from New York, with a general assortment of new and fashionable goods,

viz: Broad cloths and Cassimeres of every fashionable color; Valencia, Marseilles, Velvet, and Silk Vestings; Superfine Bombazines; Grape Camblet; Ermine; Drilling; and Cashmeres, for Summer clothing; Tape Measures, Suspender, Corded Shirt Collars, Gloves, Shirt Bosoms, Cravats, Stocks, Stiffeners, Pongee and Bandanna Handkerchiefs, Cotton Hose, together with every article of trimmings, which will be sold on reasonable terms. Spring fashions received.

Garments cut and made in the most fashionable style, and at short notice.

N. B. All orders thankfully received, and faithfully executed.

March 24.

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POETRY.

THE BLESSING.

I was within a house of prayer,
And many a wounded heart was there;
And many an aching head was bowed,
Humbly amidst the kneeling crowd;
Nor marvel—where earth's children press,
There must be thought of bitterness.

Oh! in the change of human life—
The anxious wish, the toil, the strife—
How much we know of grief and pain,
Ere one short week comes round again!
Bend every knee, lift every heart;
We need God's blessing ere we part.

Then sweetly through the hallow'd bound,
Woke the calm voice of solemn sound;
And gladly, many a listening ear
Watch'd that pure tone of love to hear;
And on each hushed heart and true,
God's holy blessing fell like dew.

Like dew on summer's thirsty flowers;
On the mown grass like softest showers;
On the parch'd earth like blessed rain,
That calls the spring bloom back again:
Oh! to how many a varied sigh
Did that sweet benison reply!

"The peace that God bestows,
Through Him who died and rose;
The peace the Father giveth through the Son,
Be known in every mind,
The broken heart to bind;
And bless ye, travellers, as ye journey on!"

"Ere this week's strife begin,
The war without, within;
The THINE God, with spirit and with power,
Now on each hended head
His wondrous blessing shed,
And keep you all, through every troubled hour!"

And then within the holy place,
Was silence for a minute's space;
Such silence that you seem'd to hear
The holy Dove's wings hovering near;
And the still blessing far and wide,
Fell like the dew at evening tide;
And ere we left the house of prayer,
We knew that peace descended there;
And through the week of strife and din,
We bore its wondrous seal within!

[Scenes in our Parish.]

BEAUTIFUL ILLUSTRATION OF JUSTIFYING FAITH.

An Extract from Dr. Cox's Letters to Melville Horne.

The soul of an awakened sinner before he ventures on Christ for salvation, may be compared to a man who is in some of the upper stories of his house, when he learns that it has taken fire, and that all its nether parts are so far involved in flame as to cut off his retreat. Perhaps, he makes use of several efforts to escape impending ruin, and ineffectually attempts to gain the door; but finding the flames increase upon him he is compelled to relinquish his hope of escaping this way, and to ascend the stairs before the pursuing fire. His friends without who know his condition and his danger, entreat him to cast himself from the window of the attic story, into which he has been driven, as the only means through which life can be preserved. The man within hears their earnest entreaties; hesitates, attempts, retires, approaches the window; calculates upon the height, dreads to make the effort, and again recedes. His understanding is convinced that destruction must soon overtake him; and yet, while the danger is somewhat remote, he strangely lingers, though only to contemplate the difficulty of escaping, and to hold communion with his woes. His friends again encourage him to venture at the window, assuring him that they have provided for his safety, by spreading on the ground the softest materials to break the violence of his fall. Full of hesitation, he asks for sensible evidence. They desire him to look. He makes an effort; but the darkness of the night, and the injury which his sight has sustained, only permit him to view the object of his wishes obscurely and indistinctly. Belief and doubt contend for the empire of his mind, and, by preserving it in a dreadful equipoise, prevent it from making any decisive choice.

Thus far the situation of this man resembles that of him who feels his want of Christ. The understandings of both are enlightened; their judgments are equally convinced by the force of evidence; they assent to the truths which are proposed for their belief; but still, neither of them has escaped to a place of safety or city of refuge, which lies before them. Both, however, have found the way to escape impending ruin, and to him who thus spiritually seeks after Christ, it may be said, Thou art not far from the kingdom of God. But still one thing is lacking; and that is to venture on the Saviour for salvation. My meaning in the use of these words, "venture on the Saviour," the remaining part of the simile will help to illustrate.

Hitherto I have presumed that the man confined within the walls of the burning house has made no effectual effort to escape the increasing fire; but the following observations will present us with a different view. While lingering here in this state of indecision, agonizing for deliverance, without using the means of obtaining it, feeling confidence in his friends below, but yet fearing to venture, the flames burst into his apartment, and scorch him in his last retreat. Alarmed at his immediate prospect of death, he concludes,—If I remain here, I must die; and I can but perish if I fail in the experiment which my friends solicit me to make. Full of these persuasions he repairs once more to the window, and considers the difficulty less and the prospect of safety greater, than what he had before imagined. Encouraged by these favorable appearances, as well as driven by terror, he commits his soul to God,

and casts himself among his friends below. In a moment, in the twinkling of an eye, he reaches the object of his hopes, finds every thing prepared for his reception, as his friends had promised, and himself fixed in a state of safety. With tears of grateful joy; and a heart overflowing with thankfulness for his deliverance, he gives glory to God, and finds his bosom filled with peace.

Such appears to be the case with every soul, that by faith ventures on the atoning sacrifice of Christ. This is what I mean by venturing on him. But who can find words to express the idea conveyed by this simile? Every one can feel them; but adequate expressions are not to be found. Human language is too poor to unfold in all their branches, the things of God; and we are under the necessity of resorting to such expedients, in order to find mediums to communicate our thoughts.

In making a transfer of the analogy now before us, should it be inquired, in what stage of its progress is the soul justified? I answer, not till it ventures on Christ for safety. For as in the simile which I have introduced, the man in the burning apartment was not safe until he left the window, after which his friends became amenable for the circumstances of his attempt—so the soul that feels its want of the Saviour, is not in safety until it ventures on him for salvation. And yet if we credit the theory of Mr. Horne, if the analogy will hold good, the man must have been in safety while he stayed in the burning apartment, merely because he felt his danger and believed that his friends had made ample provision for his reception. What, but this, are we to understand by the following words:—"Repentance is regeneration, and regeneration repentance; and to damn true penitents, is to damn those who are born of the Spirit. Well instructed Christians will have assurance; weak and ignorant Christians have it not. It is not essential to salvation, but repentance or regeneration is. Unless a man be born again—unless he be a sincere penitent, he cannot see the kingdom of God, of grace, or of glory," p. 33. Again, in p. 68, he renews the same sentiment, and without the least shadow of proof in either place, assumes that very position which wanted evidence to support it: "I assume the fact, (says he,) as acknowledged by all but mere schoolmen in divinity, that conversion, repentance, and the new birth, substantially mean the same thing: the turning of men from darkness to light, from sin to holiness, from Satan to God."

THE APOSTLE PAUL.

From the Rev. John Graham's anniversary sermon, before the Church Missionary Society, 1831.

What effects the stimulating expansive action of the grace of our Lord Jesus Christ is capable of producing, we have a single illustration in the instructive case of this apostle. Struck with the stupendous grandeur of the subject of his contemplations—the love of Christ, he essays to determine its extent; in its breadth, commensurate with the habitable globe; in its length, reaching from Adam's fall to the end of time; in its depth, stooping to rescue condemned sinners from the brink of hell; and in its height exalting them to glory in the heavens. He attempts, I say, to measure this love; but he retires from the effort in an ecstasy of baffled, adoring astonishment, and pronounces it a love which passeth knowledge. And when the Spirit of God sheds abroad in his heart a sense of this incomprehensible love toward himself the chief of sinners, how does it influence his opinions, character and conduct? His views undergo a complete revolution; his heart is enlarged; his pride sinks down into profound humility; his narrow prejudices expand into unbounded charity; and his fierce bigotry softens into holy zeal. Full of the Holy Ghost and of wisdom, he becomes an incomparably able and judicious minister of the New Testament. Though favored, in vision, with manifestations of celestial glory denied to other men, he aspires not to be wise above that which is revealed. He indulges in no vague, unsupported theories in religion. In searching into the deep things of God, he ventures not one step farther than the light from heaven conducts him. He dwells not on speculative, but on practical subjects. He presses no divine truth at the expense or injury of another. His system, if he have a system, is large and comprehensive. Fearless of the charge of inconsistency, he gives full and simultaneous play to seemingly antagonist doctrines. He maintains and enforces with equal energy, the sovereignty of God, and the responsibility of man—justification by faith alone, and the necessity of holiness—the privileges and duties of a pardoned child of God. And, then with respect to his personal conduct, no sooner had he pleased God to reveal his Son in him, than he confers not with flesh and blood: he has been bought with a price: he is not his own: he presents himself to his adored Redeemer, a living sacrifice; he cheerfully accepts his commission to go and preach among the Gentiles the unsearchable riches of Christ. His love for Christ and for perishing souls bears him triumphantly over labor and danger, privations and persecutions, imprisonments and death. He counts not his life dear unto him, so that he may finish his course with joy, and the ministry which he has received of the Lord Jesus to testify the Gospel of the grace of God.

Can we, my brethren, rise from contemplating the heroic self-devotion of this illustrious servant of Christ, without fervent prayer that the Lord of the harvest would send forth numerous laborers, at home and abroad, animated with the spirit of this missionary apostle?

Shall not, then, missionary societies thank God for past and present success, and take courage to proceed, with a simple dependence on the arm of his strength?

THE NEW JERUSALEM.*

The magnificent Temple of Solomon "was built of stone made ready before it was brought thither: so that there was neither hammer nor

axe nor any tool of iron heard in the house, while it was building." (1 Kings vi. 7.) But this silence, very certainly, did not reign in the marble quarries, nor on Lebanon where the cedars were cut and hewn, nor among the glowing furnaces between Succoth Zeredathah, where the brazen vessels were cast. So in heaven, the majestic temple into which the saints are built up, rises without noise or effort; all the materials arrive there pure and perfect. The bride, the Lamb's wife, hath neither spot nor wrinkle nor any such thing. But in this dark and polluted world—this quarry from which the great Architect designs to take some stones for his temple, what do we find but temporary workyards where all seems to the spectator, bustle and confusion? How many shapeless stones—how much useless rubbish—how many things intended to serve but a temporary purpose? How many arrangements that are merely provisional? How many strangers and mercenaries employed in the work, who, like the laborers of Hiram, shall never enter the sanctuary? How many dissensions among the workmen, even the most faithful of them; how many vain conjectures and discussions about particulars of the great Builder's object and plan, which are only known to himself? Shall we seek for the true church, the spiritual temple, in such a rude chaos of materials as this? Would we construct that temple ourselves with all these shapeless and half-hewn stones, or, rejecting such, even with those only which seem to us to have been made quite ready by the Master's own hand? would we make an effort to collect all that we find thus prepared in the thousand quarries that have been opened in different parts of the world; or, finding ourselves unable to do that, at least arrange them in different sets, like hewn stones brought together to be measured before they reach their destined location? Oh how much more wise is the Master of the work! While some of us are disputing about the comparative excellence of this or that work-yard, and others spend their time in putting every thing in order, as they think, the Divine Solomon surveys silently these vast operations; chooses, makes, elevates, and puts in his Temple, the materials that are made ready, assigning to each the place which it best fits and for which he intended it. O how pitiful are the haughty pretensions of this and that church to universality, as well as the interminable disputes about succession, priesthood, and discipline, which have in all ages caused division and strife among the followers of Christ!—(Translated for the Boston Recorder.)

* From a sermon by the Rev. Felix Neff, a pious, ardent, and successful preacher of the Gospel to the poor, who died in 1829, at the age of 31,—having been brought to an early grave by labors and privations which the love of Christ constrained him to encounter as Pastor of some of the almost inaccessible villages among the Alps.

"One Sunday, when I had finished reading prayers at Madely," says the Rev. Mr. Fletcher, "I went up into the pulpit, intending to preach a sermon which I had prepared for that purpose; but my mind was so confused that I could not recollect either my text, or any part of my discourse. I was afraid I should be obliged to come down without saying anything, but having recollected myself a little, I thought I should say something on the first lesson, which was the third chapter of Daniel, containing an account of the three children cast into the fiery furnace: I found in doing it such an extraordinary assistance from God, and such a peculiar enlargement of heart, that I supposed there must be some peculiar cause for it. I therefore desired if any of the congregation found any thing particular, they would acquaint me with it the ensuing week. In consequence of this, the Wednesday after a woman came and gave me the following account: 'I have been for some time much concerned about my soul; I have attended the church at all opportunities, and have spent much time in private prayer. At this, my husband, who is a butcher, has been exceedingly enraged, and threatened me severely if I did not leave off going to John Fletcher's church; yes, if I dared to go any more to any religious meetings whatever. When I told him I could not in conscience refrain from going, at least, to our parish church, he grew quite outrageous, and swore dreadfully, that if I went any more, he would cut my throat as soon as I came home. This made me cry mightily to God, that he would support me in the trying hour. And though I did not feel any great degree of comfort, yet having a sure confidence in God, I determined to go on in my duty, and leave the event to him. Last Sunday, after many struggles with the devil and my own heart, I came down stairs, ready for church. My husband asked whether I was going. 'Well, then,' said he, 'I shall not, as I intended, cut your throat; but I will heat the oven and throw you into it the moment you come home.' Notwithstanding this threatening, which he enforced with many bitter oaths, I went to church, praying all the way that God would strengthen me to suffer whatever might befall me. While you were speaking of the three children whom Nebuchadnezzar cast into the burning fiery furnace, I found it belonged to me, and God applied every word of it to my heart. And when the sermon was ended, I thought if I had a thousand lives, I could lay them all down for God. I felt my soul so filled with his love, that I hastened home, fully determined to give myself to whatsoever God pleased; nothing doubting, but that either he would take me to heaven if he suffered me to be burnt to death, or that he would in some way deliver me, even as he did his three servants that trusted in him. When I got almost to my door, I saw the flames issuing out of the mouth of the oven, and I expected nothing else but that I should be thrown into it immediately. I felt my heart rejoice that if it were so, the will of the Lord would be done. I opened the door, and, to my utter astonishment, saw my husband upon his knees, wrestling with God in prayer for the forgiveness of his sins. He caught me in his arms earnestly begged my pardon,

and has continued diligently seeking God ever since.' I now know," adds Mr. Fletcher, "why my sermon was taken from me, namely, that God might thus magnify his mercy."

THE CULTURE OF THE MIND PROPTIOUS TO PIETY.

As a matter of actual occurrence, who can doubt, that the most eminent piety, that which has been held up as the light of the world, has usually been found in connexion with enlightened, enlarged, and refined minds? If some of the early preachers and patrons of Christianity should be deemed an exception, it is rather in form than in essence. Their native deficiency in mental discipline and embellishment was supplied by supernatural training. So far as our personal acquaintance extends, in what class of Christians have we found firmness of principle, elevation of aim, purity of heart, and consistency of deportment, of the highest order, but in that class, whose minds have been expanded and refined by knowledge, who have loved their books and the haunts of the muses, though they have loved Zion and Calvary more? Exemplary and established Christians there are among those who have received little other light than that of the Gospel; but we must look for commanding, influential piety, a piety which will be felt far and near, and will speak to future ages, chiefly in minds which, by appropriate discipline, are fitted to display religion in somewhat of its native dignity and power. The rich cast of devotion which distinguished Watts, and Cowper, Bogue, and Hall, Payson, Ewatts, and Rice, is, in hundreds of other instances, to be attributed, in some sense, to the superior order and cultivation of their minds.—*Christian Spectator.*

PLAN FOR IMPROVING MUSIC IN SABBATH SCHOOLS.

It is well known that children learn to sing through the ear. Of course, the more frequently they hear the tune, the sooner will they learn it. It has therefore appeared to me, that the only reason why our infant schools improve so rapidly in sacred music, is because they sing more frequently during their exercises. Indeed, singing a verse or two is the great means of exciting their attention, whenever they grow weary and restive. Now, why cannot the same method be introduced in all our Sabbath schools? I would recommend that they sing a few verses at least every half hour, and of some hymn which they had previously committed to memory. This plan, if adopted, will interest the children when at all fatigued, and throw an additional sweetness and pleasure around their Sabbath school duties, and attach them more strongly to the Sabbath school. The grand secret of keeping a school full and flourishing, is to conduct the exercises of the school with such variety and life, that the children shall feel it a pleasure, and not a dull task, to attend. I need not say how much useful, practical, and scriptural truth, will in this way be instilled into the minds of the little ones at the same time.

THE VOICE.

Frequent exercise of the Voice not injurious to the Lungs.

M. Benoisten de Chateaufort in his researches into the occupations which are productive of disease of the lungs, has found no evidence to support the generally received opinion, that the frequent and prolonged exercise of the voice, in public criers, singers and musicians, is peculiarly liable to produce consumption. During the space of ten years, he has found, upon the register of four of the principal Parisian hospitals, but thirteen male and six female singers recorded as having been admitted as patients into those institutions; and as no one of these individuals are stated to have died of consumption, it is fairly presumable, that no one was affected with it. There can be no doubt, he conceives, that prolonged exercise of the voice, singing and playing upon wind instruments, may injure the lungs in persons in whom these organs are feeble or predisposed to disease. But in such cases not only is the exercise of the voice in declamation and singing, injurious, but also violent exercise, running, dancing, mental agitation, all of which produce an effect upon the lungs, when they are already enfeebled, or have a tendency to disease, in the highest degree prejudicial. But when the lungs are sound, and the chest well formed and capacious, the frequent exercise of the voice as well as of the body, so far from producing injury, is decidedly beneficial. We do not, remarks the author just referred to, find that preachers, advocates or comedians are particularly subject to consumption; and the crowd of actors, whom for the last thirty years we have heard declaim and sing night after night, prove that when the lungs are sound, neither singing nor declamation endangers the safety of those organs.

What however does certainly injure the lungs is that painful position of the body, from whatever cause assumed, in which they are constrained constantly to dilate in order to receive the air which is forced into them, while the bony structure by which they are surrounded, is caused, from the unnatural position of the body, to compress them in nearly every direction, and thus resist their development. In this manner, the respiration becomes impeded, an uneasiness is experienced in the breast, and if the same state of things frequently recur it gives rise finally to the diseases which would have been produced, had a malformation or narrowness of chest existed from birth. Every species of occupation, and all articles or forms of clothing which cause the individual to assume the constrained posture here alluded to, produce injurious effects, which would not have resulted from the natural exercise of the lungs; they invite disease, which otherwise might not have occurred.

From these observations, we learn how dangerous is the use of belts, corsets, or other articles of clothing which tend to compress the chest, and by that means impede or diminish the motions of the lungs; and how necessary

it is to prevent the youth of both sexes, especially when there already exists a narrowness of the chest, from occupying many hours of the day in painting, embroidery, and needlework; in short, in any pursuit which demands a constrained position of the body.—*Jour. of Health.*

A SERIOUS HINT.

Some experienced ship captains are clearly of opinion, that no small portion of the wrecks that occur, are caused by ardent spirits. The men, when in the extremity of danger, betake themselves to the consolation of the rum bottle and are thus rendered incapable of the exertions required by the emergency. Insurance companies ought to ponder this item. Some of them, I understand, give it due weight in the rate of insurance on vessels in which ardent spirits are not used.—*Carey.*

MISS DRAPER'S Seminary,

FOR the instruction of Young Ladies in the useful and higher branches of education, was opened in the city of Hartford, on the 17th of October last. For the information of those parents who may wish to commit their daughters to her care, she submits the following statement relative to her Seminary.

The studies constituting her course of instruction will comprise, for the Introductory Class, Reading, Writing, Spelling, English Grammar, Geography, Arithmetic, History and Composition. For the higher classes, Natural, Moral, and Intellectual Philosophy, Chemistry, Geometry, Algebra, and Astronomy. Lessons will also be given in Drawing and Painting; and instructors, able and experienced in teaching Music, and the Languages, are engaged for those who may wish to pursue those branches. Pupils are received for any period, and will be charged only for the time they attend. It is, however, recommended, that those who are to complete a full course of study, should enter the school at an early age, and continue without interruption.

It is Miss Draper's design, while the ornamental branches receive a proper share of attention, to introduce into her Seminary a course of instruction, as practical as possible in its operations, and no exertions will be spared to give her pupils an accurate and thorough knowledge of whatever studies they may pursue. Care will be taken to cultivate and bring into exercise the affections of the pupils, in connection with a system of morals founded upon and enforced by the precepts of the Bible, which will constitute a regular part of the instructions of the school.

The year is divided into two terms of 22 weeks each, commencing the second Wednesday in May and November. Terms of tuition are as follows:

For the Introductory Class for 22 weeks,	\$ 9 00
For the higher classes,	do 12 00
Music,	do 20 00
Use of Piano,	do 5 00
French, taught by a native of France, do	12 00
Latin,	do 12 00
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Mr. G. R. HURLBURT has been engaged as teacher of Music, and will furnish first rate instruments. A few young ladies can be accommodated with board in the family with the instructress, at \$2 50, per week.

References.—Rt. Rev. Thomas C. Brownell, Rev. Nathaniel S. Wheaton, Rev. Gustavus F. Davis, James M. Goodwin, Esq., Samuel H. Huntington, Esq., George Beach, Esq., and Charles Chapman, Esq., Hartford.—Rev. Titus Strong, Greenfield.

Hartford, March 6, 1832.

SPRING FASHION FOR HATS.



HOADLEY & CHALKER

WE have just received the Spring fashion for Hats, and have on hand a very handsome assortment of their own manufacture, which are now ready and finishing, of the best materials, and warranted equal to any offered in this or the New York market. We return our thanks to our numerous customers, and solicit a continuance of their custom.

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March 31.

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SYLVESTER WILEY HAS constantly for sale a complete assortment of all kinds of Ladies', Gentlemen's, and Children's

BOOTS & SHOES,

made of good materials, and in the most fashionable and workmanlike manner, which he will sell at Wholesale or Retail, on the most reasonable terms.

Boots and Shoes made to order, on the shortest notice, and in the best and most fashionable manner.

Also for sale, STOCK and FINDINGS of different kinds.

Store, Main Street, nearly opposite the Baptist Church.

Hartford, March 31, 1832.

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INCORPORATED for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a capital of 200,000 Dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached, that its capital is not exposed to great losses by sweeping fires.

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